



In the name of Allah: the Compassionate, the Merciful

سورة التغابن

AT-TAGHABUN

Name

The Surah takes its name from the sentence *Dhalika yaum-ut taghabun* of verse 9, thereby implying that it is the Surah in which the word *at taghabun* has occurred.

Period of Revelation

Muqatil and Kalbi say that it was partly revealed at Makkah and partly at Madinah. Hadrat Abdullah bin Abbas and Ata bin Yasar say that vv. 1-13 were revealed at Makkah and vv. 14-18 at Madinah. But the majority of commentators regard the whole of the surah as a Madinan Revelation. Although there is no internal evidence to help determine its exact period of revelation, yet a study of its subject matter shows that it might probably have been sent down at an early stage at Madinah. That is why it partly resembles the Makkah surahs and partly the Madinan Surahs.

Theme and Subject Matter

The theme of this surah is invitation to the Faith and obedience (to Allah) and the teaching of good morals. The sequence followed is that the first four verses are addressed to all men; verses 5-10 to those men, who do not believe in the invitation of the Qur'an; and verses 11-18 to those who accept and believe in this invitation.

In the verses addressed to all men, they have been made aware in a few brief sentences of the four fundamental truths:

First, that the universe in which they live is not Godless, but its Creator, Master and Ruler is an All Powerful God, and everything in it testifies to His being most Perfect and absolutely faultless.

Second, that the universe is not without purpose and wisdom, but its Creator has created it with truth no one should be under the delusion that it is a mock show, which began without a purpose and will come to an end without a purpose.

Third, that the excellent form that God has created you with and the choice that He has given you to choose between belief and unbelief is not a useless and meaningless activity so that it may be of no consequence whether you choose belief or unbelief. In fact, God is watching as to how you exercise your choice.

Fourth, that you have not been created irresponsible and un-answerable. You have to return ultimately to your Creator, and have to meet the Being who is aware of everything in the universe, from Whom nothing is hidden, to Whom even the innermost thoughts of the minds are known.

After stating these four fundamental truths about the Universe and Man, the address turns to the people who adopted the way of unbelief, and their attention is drawn to a phenomenon which has persisted throughout human history, namely that nation after nation has arisen and ultimately gone to its doom. Man by his intellect and reason has been explaining this phenomenon in a thousand ways, but Allah tells the real truth and declares that the fundamental causes of the destruction of the nations were only two:

First, that they refused to believe in the Messengers whom He sent for their guidance, with the result that Allah too left them to themselves, and they invented their own philosophies of life and went on groping their way from one error to another.

Second, that they also, rejected the doctrine of Hereafter, and thought this worldly life to be an end in itself, and that there was no life hereafter when they would have to render an account of their deeds before God. This corrupted their whole attitude towards life, and their impure morals and character so polluted the world that eventually the scourge of God itself had to descend and eliminate them from the scene.

After stating these two instructive truths of human history, the deniers of the message of Truth have been admonished to wake up and believe in Allah, His Messenger and the Light of Guidance that Allah has sent in the form of the Qur'an if they want to avoid the fate met by the former peoples. Besides, they have been warned that the Day shall eventually come when all the former and the latter generations will be collected at one place and the fraud and embezzlement committed by each will be exposed before all mankind. Then the fate of each man will be decided finally on the basis as to who had adopted the path of the Faith and righteousness and who had followed the way of disbelief and denial of the Truth. The first group shall deserve eternal Paradise and the second shall be doomed to everlasting Hell.

Then, addressing those who adopt the way of the Faith, a few important instructions have been given:

First, that whatever affliction befalls a person in the world, it befalls him by Allah's leave. Whoever in this state of affliction remains steadfast to the Faith, Allah blesses his heart with guidance; otherwise although the affliction of the one who in confusion or bewilderment turns away from the path of the Faith, cannot be averted except by Allah's leave, yet he becomes involved in another, the greatest affliction of all, namely that his heart is deprived of the guidance of Allah.

Secondly, that the believer is not required to affirm the faith with the tongue only, but after the affirmation of the Faith he should practically obey Allah and His Messenger. If he turns away from obedience he would himself be responsible for his loss, for the Holy Messenger of Allah (upon whom be His peace) has become absolved from the responsibility after having delivered the message of Truth.

Thirdly, that the believer should place his trust in Allah alone and not in his own power or some other power of the world.

Fourthly, that the worldly goods and children are a great trial and temptation for the believer, for it is their love which generally distracts man from the path of faith and obedience. Therefore, the believers have to beware some of their children, and wives lest they become robbers for them on the Way of God directly or indirectly; and they should spend their wealth for the sake of God so that their self remains safe against the temptations of Satan.

Fifthly, that every man is responsible only to the extent of his power and ability. Allah does not demand that man should exert himself beyond his power and ability. However, the believer should try his best to live in fear of God as far as possible, and should see that he does not transgress the bounds set by Allah in his speech, conduct and dealings through his own negligence.

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۖ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ ۖ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ

قَدِيرٌ ﴿١﴾

What is	مَا	(to) Allah	لِلَّهِ	Glorifies	يُسَبِّحُ
And what is	وَمَا	The heavens	السَّمَاوَاتِ	In	فِي
His is	لَهُ	The earth	الْأَرْضِ ۖ	On	فِي
All the praises and thanks	الْحَمْدُ ۖ	And to Him belongs	وَلَهُ	The dominion	الْمُلْكُ
All	كُلِّ	Over	عَلَىٰ	And He is	وَهُوَ
		Abel	قَدِيرٌ	Things	شَيْءٍ

Translit	Yusabbihu Lillāhi Mā Fī As-Samāwāti Wa Mā Fī Al-'Ardi Lahu Al-Mulku Wa Lahu Al-Ĥamdu Wa Huwa `Alā Kulli Shay'in Qadīrun
AhmedAli	جو مخلوقات آسمانوں میں اور جو زمین میں ہے اللہ کی تسبیح کرتی ہے اسی کی حکومت ہے اور اسی کی تعریف ہے اور وہ ہر چیز پر قادر ہے
Jalandhry	جو چیز آسمانوں میں ہے اور جو چیز زمین میں ہے (سب) خدا کی تسبیح کرتی ہے۔ اسی کی پچی بادشاہی ہے اور اسی کی تعریف (لامتناہی) ہے اور وہ ہر چیز پر قادر ہے
YusufAli	Whatever is in the heavens and on earth, doth declare the Praises, and Glory of Allah: to Him belongs dominion, and to Him belongs Praise: and He has power over all things.
M.Khan	Whatsoever is in the heavens and whatsoever is on the earth glorifies Allāh. His is the dominion, and to Him belong all the praises and thanks, and He is Able to do all things.
Pickthal	All that is in the heavens and all that is in the earth glorifieth Allah; unto Him belongeth Sovereignty and unto Him belongeth praise, and He is Able to do all things.
Shakir	Whatever is in the heavens and whatever is in the earth declares the glory of Allah; to Him belongs the kingdom, and to Him is due (all) praise, and He has power over all things.

هُوَ الَّذِي خَلَقَكُمْ مِنْكُمْ كَافِرٍ وَمِنْكُمْ مُؤْمِنٌ ۖ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢﴾

Created you	خَلَقَكُمْ	Who	الَّذِي	He it is	هُوَ
And some of you	وَمِنْكُمْ	Are disbelievers	كَافِرٍ	So some of you	فَمِنْكُمْ
Of what	بِمَا	And Allah is	وَاللَّهُ	Are believers	مُؤْمِنٌ ۖ
		All-Seer	بَصِيرٌ	You do	تَعْمَلُونَ

Translit	Huwa Al-Ladhī Khalaqakum Faminkum Kāfirun Wa Minkum Mu'uminun Wa Allāhu Bimā Ta'malūna Baṣīrun
AhmedAli	اسی نے تو تمہیں پیدا کیا ہے پھر کوئی تم میں سے کافر ہے اور کوئی مومن اور جو کچھ تم کر رہے ہو اللہ دیکھ رہا ہے
Jalandhry	وہی تو ہے جس نے تم کو پیدا کیا پھر کوئی تم میں کافر ہے اور کوئی مومن۔ اور جو کچھ تم کرتے ہو خدا اس کو دیکھتا ہے
YusufAli	It is He Who has created you; and of you are some that are Unbelievers, and some that are Believers: and Allah

The Holy Quran

Mutual Disillusion

Sura # 64 – 18 Verses - Madina

سورة التغابن

	sees well all that ye do.
M.Khan	He it is Who created you, then some of you are disbelievers and some of you are believers. And Allâh is All-Seer of what you do.
Pickthal	He it is Who created you, but one of you is a disbeliever and one of you is a believer, and Allah is Seer of what ye do.
Shakir	He it is Who created you, but one of you is an unbeliever and another of you is a believer; and Allah sees what you do.

خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ وَصَوَّرَكُمْ فَأَحْسَنَ صُورَكُمْ ۖ وَإِلَيْهِ الْمَصِيرُ ﴿٣﴾

And the earth	وَالْأَرْضَ	The heavens	السَّمَاوَاتِ	He has created	خَلَقَ
And made good	فَأَحْسَنَ	And He shaped you	وَصَوَّرَكُمْ	With truth	بِالْحَقِّ
The final return	الْمَصِيرُ	And to Him is	وَإِلَيْهِ	Your shapes	صُورَكُمْ ۖ

Translit	<i>Khalaqa As-Samāwāti Wa Al-'Arḍa Bil-Ĥaqqi Wa Ṣawwarakum Fa'aḥsana Ṣuwarakum Wa 'Ilayhi Al-Maṣīru</i>
AhmedAli	اسی نے آسمانوں اور زمین کو ٹھیک طور پر بنایا ہے اور تمہاری صورت بنائی پھر تمہاری صورتیں اچھی بنائیں اور اسی کی طرف لوٹ کر جانا ہے
Jalandhry	اسی نے آسمانوں اور زمین کو مبنی بر حکمت پیدا کیا اور اسی نے تمہاری صورتیں بنائیں اور صورتیں بھی پاکیزہ بنائیں۔ اور اسی کی طرف (تمہیں) لوٹ کر جانا ہے
YusufAli	He has created the heavens and the earth in just proportions, and has given you shape and made your shapes beautiful: and to Him is the final Goal.
M.Khan	He has created the heavens and the earth with truth, and He shaped you and made good your shapes, And to Him is the final Return.
Pickthal	He created the heavens and the earth with truth, and He shaped you and made good your shapes, and unto Him is the journeying.
Shakir	He created the heavens and the earth with truth, and He formed you, then made goodly your forms, and to Him is the ultimate resort.

يَعْلَمُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُسْرُونَ وَمَا تُعْلِنُونَ ۚ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ



In	فِي	What is	مَا	He knows	يَعْلَمُ
And He knows	وَيَعْلَمُ	And the earth	وَالْأَرْضِ	The heavens	السَّمَاوَاتِ
And what	وَمَا	You conceal	تُسْرُونَ	What	مَا
The All-Knower	عَلِيمٌ	And Allah is	وَاللَّهُ	You reveal	تُعْلِنُونَ ۚ
		The breasts	الصُّدُورِ	Of what is in	بِذَاتِ

Translit	<i>Ya 'lamu Mā Fī As-Samāwāti Wa Al-'Arḍi Wa Ya 'lamu Mā Tusirrūna Wa Mā Tu'linūna Wa Allāhu 'Alīmun Bidhātī Aṣ-Ṣudūri</i>
AhmedAli	وہ جانتا ہے جو کچھ آسمانوں اور زمین میں ہے اور وہ جانتا ہے جو تم چھپاتے ہو اور جو تم ظاہر کرتے ہو اور اللہ ہی سینوں کے بھید جانتا ہے

The Holy Quran

Mutual Disillusion

Sura # 64 – 18 Verses - Madina

سورة التغابن

Jalandhry	جو کچھ آسمانوں اور زمین میں ہے وہ سب جانتا ہے اور جو کچھ تم چھپا کر کرتے ہو اور جو کھلم کھلا کرتے ہو اس سے بھی آگاہ ہے۔ اور خدا دل کے بھیدوں سے واقف ہے
YusufAli	He knows what is in the heavens and on earth: and He knows what ye conceal and what ye reveal: yea, Allah knows well the (secrets) of (all) hearts.
M.Khan	He knows what is in the heavens and on earth, and He knows what you conceal and what you reveal. And Allāh is the All-Knower of what is in the breasts (of men).
Pickthal	He knoweth all that is in the heavens and the earth, and He knoweth what ye conceal and what ye publish. And Allah is Aware of what is in the breasts (of men).
Shakir	He knows what is in the heavens and the earth, and He knows what you hide and what you manifest; and Allah is Cognizant of what is in the hearts.

﴿5﴾ أَلَمْ يَأْتِكُمْ نَبَأُ الَّذِينَ كَفَرُوا مِنْ قَبْلُ فَذَاقُوا وَبَالَ أَمْرِهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ

The news	نَبَأٌ	Reached you	يَأْتِكُمْ	Has not	أَلَمْ
Aforetime	مِنْ قَبْلُ	Disbelieved	كَفَرُوا	Of those who	الَّذِينَ
Of their disbelief	أَمْرِهِمْ	The evil result	وَبَالَ	And so they tasted	فَذَاقُوا
A painful	أَلِيمٌ	Torment	عَذَابٌ	And theirs will be	وَلَهُمْ

Translit	'Alam Ya'tikum Naba'u Al-Ladhīna Kafarū Min Qablu Fadhāqū Wabāla 'Amrihim Wa Lahum `Adhābun 'Alīmun				
AhmedAli	کیا تمہارے ہاں ان کی خبر نہیں پہنچی جو اس سے پہلے منکر ہوئے پس انہوں نے اپنے کام کا وبال چکھا اور ان کے لیے دردناک عذاب ہے				
Jalandhry	کیا تم کو ان لوگوں کے حال کی خبر نہیں پہنچی جو پہلے کافر ہوئے تھے تو انہوں نے اپنے کاموں کی سزا کا مزہ چکھ لیا اور (ابھی) دکھ دینے والا عذاب (اور) ہونا ہے				
YusufAli	Has not the story reached you, of those who rejected Faith aforetime? So they tasted the evil result of their conduct; and they had a grievous Penalty.				
M.Khan	Has not the news reached you of those who disbelieved aforetime? And so they tasted the evil result of their disbelief, and theirs will be a painful torment.				
Pickthal	Hath not the story reached you of those who disbelieved of old and so did taste the ill-effects of their conduct, and theirs will be a painful doom.				
Shakir	Has there not come to you the story of those who disbelieved before, then tasted the evil result of their conduct, and they had a painful punishment?				

ذٰلِكَ بِاَنَّهُ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَقَالُوا أَبَشَرٌ يَهْدُونَنَا فَكَفَرُوا وَتَوَلَّوْا ۖ وَاسْتَغْنَى اللّٰهُ

﴿6﴾ ۚ وَاللّٰهُ غَنِيٌّ حَمِيدٌ

Was	كَانَتْ	Because it	بِأَنَّهُ	That	ذٰلِكَ
With clear proofs	بِالْبَيِّنَاتِ	Their Messengers	رُسُلُهُمْ	Come to them	تَأْتِيهِمْ
Guide us	يَهْدُونَنَا	Shall mere men	أَبَشَرٌ	But they said	فَقَالُوا

The Holy Quran

Mutual Disillusion

Sura # 64 – 18 Verses - Madina

سورة التغابن

And was not in need	وَاسْتَغْنَىٰ	And turned away	وَتَوَلَّوْا ۚ	So they disbelieved	فَكَفَرُوا
Rich		And Allah is		Allah	
				Worthy of all priase	

Translit	<i>Dhālīka Bi'annahū Kānat Ta'tīhim Rusuluhum Bil-Bayyināti Faqālū 'Abasharun Yahdūnanā Fakafarū Wa Tawallaw Wa Astaghna Allāhu Wa Allāhu Ghanīyun Hamīdun</i>
AhmedAli	یہ اس لیے کہ ان کے پاس ان کے رسول واضح دلیلیں لے کر آتے تھے تو وہ کما کرتے تھے کہ کیا آدمی ہم کو راہ دکھائیں گے پس انہوں نے انکار کیا اور منہ موڑ لیا اور اللہ نے پروا نہ کی اور اللہ بے نیاز تعریف کیا ہوا ہے
Jalandhry	یہ اس لیے کہ ان کے پاس پیغمبر کھلی نشانیاں لے کر آئے تو یہ کہتے کہ کیا آدمی ہمارے ہادی بنتے ہیں؟ تو انہوں نے (ان کو) نہ مانا اور منہ پھیر لیا اور خدا نے بھی بے پروائی کی۔ اور خدا بے پروا (اور) سزاوار حمد (و ثنا) ہے
YusufAli	That was because there came to them messengers with Clear Signs, but they said: "Shall (mere) human beings direct us?" So they rejected (the Message) and turned away. But Allah can do without (them): and Allah is free of all needs, Worthy of all praise.
M.Khan	That was because there came to them their Messengers with clear proofs (signs), but they said: "Shall mere men guide us?" So they disbelieved and turned away (from the truth), But Allāh was not in need (of them). And Allāh is Rich (Free of all needs), Worthy of all praise.
Pickthal	That was because their messengers (from Allah) kept coming unto them with clear proofs (of Allah's Sovereignty), but they said: Shall mere mortals guide us? So they disbelieved and turned away, and Allah was independent (of them). Allah is Absolute, Owner of Praise.
Shakir	That is because there came to them their messengers with clear arguments, but they said: Shall mortals guide us? So they disbelieved and turned back, and Allah does not stand in need (of anything), and Allah is Self-sufficient, Praised.

زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا ۚ قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ ۚ وَذُلِكَ عَلَىٰ

اللَّهِ يَسِيرٌ ﴿٧﴾

Disbelieved	كَفَرُوا	Those who	الَّذِينَ	Claim	زَعَمَ
They will be resurrected	يُبْعَثُوا ۚ	Never	لَنْ	That	أَنْ
By my Lord	وَرَبِّي	Yes	بَلَىٰ	Say	قُلْ
You will be informed	لَتُنَبَّؤُنَّ	Then	ثُمَّ	You will certainly be resurrected	لَتُبْعَثُنَّ
And that is	وَذُلِكَ	You did	عَمِلْتُمْ ۚ	Of what	بِمَا
easy	يَسِيرٌ	Allah	اللَّهِ	On	عَلَىٰ

Translit	<i>Za`ama Al-Ladhīna Kafarū 'An Lan Yub`athū Qul Balā Wa Rabbī Latub`athunna Thumma Latunabba`uunna Bimā `Amiltum Wa Dhalīka `Alā Allāhi Yasīrun</i>
AhmedAli	کافروں نے سمجھ لیا کہ قبروں سے اٹھائے نہ جائیں گے کہہ دو کیوں نہیں مجھے اپنے رب کی قسم ہے ضرور اٹھائے جاؤ گے پھر تمہیں بتلایا جائے گا جو کچھ تم نے کیا تھا اور یہ بات اللہ پر آسان ہے

The Holy Quran

Mutual Disillusion

Sura # 64 – 18 Verses - Madina

سورة التغابن

Jalandhry	جو لوگ کافر ہیں ان کا اعتقاد ہے کہ وہ (دوبارہ) ہرگز نہیں اٹھائے جائیں گے۔ کہہ دو کہ ہاں ہاں میرے پروردگار کی قسم تم ضرور اٹھائے جاؤ گے پھر جو کام تم کرتے رہے ہو وہ تمہیں بتائے جائیں گے اور یہ (بات) خدا کو آسان ہے
YusufAli	The Unbelievers think that they will not be raised up (for Judgment). Say: "Yea, by my Lord, ye shall surely be raised up: then shall ye be told (the truth) of all that ye did. And that is easy for Allah."
M.Khan	The disbelievers pretend that they will never be resurrected (for the Account). Say (O Muhammad SAW): "Yes! By my Lord, you will certainly be resurrected, then you will be informed of (and recompensed for) what you did, and that is easy for Allāh."
Pickthal	Those who disbelieve assert that they will not be raised again. Say (unto them, O Muhammad): Yea, verily, by my Lord! ye will be raised again and then ye will be informed of what ye did; and that is easy for Allah.
Shakir	Those who disbelieve think that they shall never be raised. Say: Aye! by my Lord! you shall most certainly be raised, then you shall most certainly be informed of what you did; and that is easy to Allah.

فَآمِنُوا بِاللَّهِ وَرَسُولِهِ وَالنُّورِ الَّذِي أَنْزَلْنَا ۚ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٨﴾

And His Messenger	وَرَسُولِهِ	In Allah	بِاللَّهِ	(therefore) believe	فَآمِنُوا
We have sent down	أَنْزَلْنَا ۚ	Which	الَّذِي	And in the Light (this Quran)	وَالنُّورِ
You do		Of what		And Allah is	
				All-Aware	

Translit	Fa'āminū Billāhi Wa Rasūlihi Wa An-Nūri Al-Ladhī 'Anzalnā Wa Allāhu Bimā Ta'malūnaKhabīrun
AhmedAli	پس اللہ اور اس کے رسول پر ایمان لاؤ اور اس نور پر جو ہم نے نازل کیا ہے اور اللہ اس سے جو تم کرتے ہو خبردار ہے
Jalandhry	تو خدا پر اور اس کے رسول پر اور نور (قرآن) پر جو ہم نے نازل فرمایا ہے ایمان لاؤ۔ اور خدا تمہارے سب اعمال سے خبردار ہے
YusufAli	Believe, therefore, in Allah and His Messenger and in the Light which We have sent down. And Allah is well-acquainted with all that ye do.
M.Khan	Therefore, believe in Allāh and His Messenger (Muhammad SAW), and in the Light (this Qur'ān) which We have sent down. And Allāh is All-Aware of what you do.
Pickthal	So believe in Allah and His messenger and the light which We have revealed. And Allah is Informed of what ye do.
Shakir	Therefore believe in Allah and His Messenger and the Light which We have revealed; and Allah is Aware of what you do.

يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ۚ ذَٰلِكَ يَوْمُ التَّغَابُنِ ۚ وَمَنْ يُؤْمِنِ بِاللَّهِ وَيَعْمَلْ صَالِحًا يُكْفَرْ عَنْهُ سَيِّئَاتِهِ وَيُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۚ ذَٰلِكَ الْفَوْزُ الْعَظِيمُ

﴿٩﴾

On the Day	لِيَوْمِ	He will gather you (all)	يَجْمَعُكُمْ	The Day (when)	يَوْمَ
The day	يَوْمَ	That will be	ذَٰلِكَ	Of Gathering	الْجَمْعِ ۚ
Believes	يُؤْمِنُ	And whosoever	وَمَنْ	Of mutual loss and gain	التَّغَابُنِ ۚ

The Holy Quran

Mutual Disillusion

Sura # 64 – 18 Verses - Madina

سورة التغابن

Righteous good deeds	صَالِحًا	And performs	وَيَعْمَلُ	In Allah	بِاللَّهِ
His sins	سَيِّئَاتِهِ	From him	عَنْهُ	He will remit	يُكَفِّرُ
Flowing	تَجْرِي	To Gardens	جَنَّاتٍ	And He will admit him	وَيُدْخِلُهُ
(they will) dwell	خَالِدِينَ	Rivers	الْأَنْهَارِ	Under them	مِنْ تَحْتِهَا
That will be	ذَلِكَ	Forever	أَبَدًا ۖ	Therein	فِيهَا
		The great	الْعَظِيمِ	Success	الْفَوْزِ

Translit	Yawma Yajma`ukum Liyawmi Al-Jam`i Dhālika Yawmu At-Taghābuni Wa Man Yu'umin Billāhi Wa Ya`mal Ṣāliḥān Yukaffir `Anhu Sayyi`ātihi Wa Yudkhillu Jannātin Tajrī Min Taḥtiḥā Al-'Anhāru Khālidīna Fīhā 'Abadāan Dhālika Al-Fawzu Al-'Aẓīmu
AhmedAli	جس دن تمہیں جمع ہونے کے دن جمع کرے گا وہ دن ہار جیت کا ہے اور جو کوئی اللہ پر ایمان لائے اور نیک عمل کرے اللہ اس سے اس کی برائیاں دور کر دے گا اور اسے بہشتوں میں داخل کرے گا جن کے نیچے نہریں بہہ رہی ہوں گی ان میں ہمیشہ رہیں گے یہی بڑی کامیابی ہے
Jalandhry	جس دن وہ تم کو اکٹھا ہونے (یعنی قیامت) کے دن اکٹھا کرے گا وہ نقصان اٹھانے کا دن ہے۔ اور جو شخص خدا پر ایمان لائے اور نیک عمل کرے وہ اس سے اس کی برائیاں دور کر دے گا اور باغمانے بہشت میں جن کے نیچے نہریں بہہ رہی ہیں داخل کرے گا۔ ہمیشہ ان میں رہیں گے۔ یہ بڑی کامیابی ہے
YusufAli	The Day that He assembles you (all) for a day of Assembly—that will be a day of mutual loss and gain (among you). And those who believe in Allah and work righteousness— He will remove from them their ills and He will admit them to Gardens beneath which rivers flow, to dwell therein forever: that will be the Supreme Achievement.
M.Khan	(And remember) the Day when He will gather you (all) on the Day of Gathering, that will be the Day of mutual loss and gain (i.e. loss for the disbelievers as they will enter the Hell-fire and gain for the believers as they will enter Paradise). And whosoever believes in Allāh and performs righteous good deeds, He will expiate from him his sins, and will admit him to Gardens under which rivers flow (Paradise) to dwell therein forever, that will be the great success.
Pickthal	The day when He shall gather you unto the day of Assembling, that will be a day of mutual disillusion. And whoso believeth in Allah and doeth right, He will remit from him his evil deeds and will bring him into Gardens underneath which rivers flow, therein to abide for ever. That is the supreme triumph.
Shakir	On the day that He will gather you for the day of gathering, that is the day of loss and gain; and whoever believes in Allah and does good, He will remove from him his evil and cause him to enter gardens beneath which rivers flow, to abide therein forever; that is the great achievement.

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ خَالِدِينَ فِيهَا ۖ وَبِئْسَ الْمَصِيرُ ﴿١٠﴾

And denied	وَكَذَّبُوا	Who disbelieved	كَفَرُوا	But those	وَالَّذِينَ
The dwellers	أَصْحَابُ	They will be	أُولَٰئِكَ	Our signs	بِآيَاتِنَا
There in	فِيهَا ۖ	(they will) dwell	خَالِدِينَ	Of the Fire	النَّارِ
		That destination	الْمَصِيرُ	And worst is	وَبِئْسَ

Translit	Wa Al-Ladhīna Kafarū Wa Kadhdhabū Bi'āyātina 'Ulā'ika 'Aṣḥābu An-Nāri Khālidīna Fīhā Wa Bi'sa Al-Maṣīru
----------	---

The Holy Quran

Mutual Disillusion

Sura # 64 – 18 Verses - Madina

سورة التغابن

AhmedAli	اور جنہوں نے انکار کیا اور ہماری آیتوں کو جھٹلایا یہی لوگ دوزخی ہیں اس میں ہمیشہ رہیں گے اور وہ بری جگہ ہے
Jalandhry	اور جنہوں نے کفر کیا اور ہماری آیتوں کو جھٹلایا وہی اہل دوزخ ہیں۔ ہمیشہ اس میں رہیں گے۔ اور وہ بری جگہ ہے
YusufAli	But those who reject Faith and treat Our Signs as falsehoods, they will be Companions of the Fire, to dwell therein for aye: and evil is that Goal.
M.Khan	But those who disbelieved (in the Oneness of Allāh - Islāmic Monotheism) and denied Our Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.), they will be the dwellers of the Fire, to dwell therein forever. And worst indeed is that destination
Pickthal	But those who disbelieve and deny Our revelations, such are owners of the Fire; they will abide therein - a hapless journey's end!
Shakir	And (as for) those who disbelieve and reject Our communications, they are the inmates of the fire, to abide therein and evil is the resort.

مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ ۚ وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ ۚ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

﴿11﴾

Any	مِنْ	Befalls	أَصَابَ	Not	مَا
With the leave	بِإِذْنِ	But	إِلَّا	Calamity	مُصِيبَةٍ
Believes	يُؤْمِنُ	And whosoever	وَمَنْ	Of Allah	اللَّهُ ۚ
His heart	قَلْبَهُ ۚ	He guides	يَهْدِ	In Allah	بِاللَّهِ
Thing		Of every		And Allah is	
				All-Knower	

Translit	Mā 'Aṣāba Min Muṣibatīn 'Illā Bi'idhni Allāhi Wa Man Yu'umin Billāhi Yahdi Qalbahu Wa Allāhu Bikulli Shay'in `Alīmun
AhmedAli	اللہ کے حکم کے بغیر کوئی مصیبت بھی نہیں آتی اور جو اللہ پر ایمان رکھتا ہے وہ اس کے دل کو ہدایت دیتا ہے اور اللہ ہر چیز جاننے والا ہے
Jalandhry	کوئی مصیبت نازل نہیں ہوتی مگر خدا کے حکم سے۔ اور جو شخص خدا پر ایمان لاتا ہے وہ اس کے دل کو ہدایت دیتا ہے۔ اور خدا ہر چیز سے باخبر ہے
YusufAli	No kind of calamity can occur, except by the leave of Allah: and if anyone believes in Allah, (Allah) guides his heart (aright): for Allah knows all things.
M.Khan	No calamity befalls, but by the Leave [i.e. Decision and Qadar (Divine Preordainments)] of Allāh, and whosoever believes in Allāh, He guides his heart [to the true Faith with certainty, i.e. what has befallen him was already written for him by Allāh from the Qadar (Divine Preordainments)], And Allāh is the All-Knower of everything.
Pickthal	No calamity befalleth save by Allah's leave. And whosoever believeth in Allah, He guideth his heart. And Allah is Knower of all things.
Shakir	No affliction comes about but by Allah's permission; and whoever believes in Allah, He guides aright his heart; and Allah is Cognizant of all things.

وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ ۚ فَإِنْ تَوَلَّيْتُمْ فَإِنَّمَا عَلَىٰ رَسُولِنَا الْبَلَاغُ الْمُبِينُ ﴿12﴾

And obey	وَأَطِيعُوا	Allah	اللَّهُ	And you obey	وَأَطِيعُوا
----------	-------------	-------	---------	--------------	-------------

The Holy Quran

Mutual Disillusion

Sura # 64 – 18 Verses - Madina

سورة التغابن

You turn away	تَوَلَّيْتُمْ	Then if	فَإِنْ	The Messenger	الرَّسُولَ ۖ
Our Messenger	رَسُولِنَا	(the duty) of	عَلَىٰ	Then only	فَإِنَّمَا
		The clear	الْمُبِينُ	Conveying (preaching)	الْبَلَاغُ

Translit	Wa 'Aṭī'ū Allāha Wa 'Aṭī'ū Ar-Rasūla Fa'in Tawallaytum Fa'innamā 'Alā Rasūlinā Al-BalāghuAl-Mubīnu				
AhmedAli	اور اللہ اور اس کے رسول کی فرمانبرداری کرو پھر اگر تم نے منہ موڑ لیا تو ہمارے رسول پر بھی صرف کھول کر ہی پہنچا دینا ہے				
Jalandhry	اور خدا کی اطاعت کرو اور اس کے رسول کی اطاعت کرو۔ اگر تم منہ پھیر لو گے تو ہمارے پیغمبر کے ذمے تو صرف پیغام کا کھول کھول کر پہنچا دینا ہے				
YusufAli	So obey Allah, and obey His Messenger; but if ye turn back, the duty of Our Messenger is but to proclaim (the Message) clearly and openly.				
M.Khan	Obey Allāh, and obey the Messenger (Muhammad SAW), but if you turn away, then the duty of Our Messenger is only to convey (the Message) clearly.				
Pickthal	Obey Allah and obey His messenger; but if ye turn away, then the duty of Our messenger is only to convey (the message) plainly.				
Shakir	And obey Allah and obey the Messenger, but if you turn back, then upon Our Messenger devolves only the clear delivery (of the message).				

﴿13﴾ وَاللَّهُ لَا إِلَهَ إِلَّا هُوَ ۖ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

God	إِلَهَ	There is no	لَا	Allah	اللَّهُ
And in	وَعَلَى	He	هُوَ ۖ	But	إِلَّا
The believers	الْمُؤْمِنُونَ	Let put their trust	فَلْيَتَوَكَّلِ	Allah	اللَّهُ

Translit	Allāhu Lā 'Ilāha 'Illā Huwa Wa 'Alā Allāhi Falyatawakkali Al-Mu'uminūna				
AhmedAli	اللہ ہی ہے اس کے سوا کوئی معبود نہیں اور اللہ ہی پر ایمانداروں کو بھروسہ رکھنا چاہیے				
Jalandhry	خدا (جو معبود برحق ہے اس) کے سوا کوئی عبادت کے لائق نہیں تو مومنوں کو چاہیے کہ خدایں پر بھروسہ رکھیں				
YusufAli	Allah! there is no god but He: and on Allah, therefore let the Believers put their trust.				
M.Khan	Allāh! Lā ilāha illa Huwa (none has the right to be worshipped but He), And in Allāh (Alone), therefore, let the believers put their trust.				
Pickthal	Allah! There is no God save Him. In Allah, therefore, let believers put their trust.				
Shakir	Allah, there is no god but He; and upon Allah, then, let the believers rely.				

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ فَاحْذَرُوهُمْ ۚ وَإِنْ تَعَفُّوا وَتَصَفَّحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿14﴾

Believe	آمَنُوا	Who	الَّذِينَ	O you	يَا أَيُّهَا
Your wives	أَزْوَاجِكُمْ	From (among)	مِنْ	Verily	إِنَّ
For you	لَكُمْ	There are enemies	عَدُوًّا	And your children	وَأَوْلَادِكُمْ

The Holy Quran

Mutual Disillusion

Sura # 64 – 18 Verses - Madina

سورة التغابن

You pardon	تَعْفُوا	And if	وَإِنْ	So beware of them	فَاحْذَرُوهُمْ ۚ
Then verily	فَإِنَّ	And forgive	وَتَعْفُوا	And overlook	وَتَصْفَحُوا
Most Merciful	رَحِيمٌ	Oft-Forgiving	غَفُورٌ	Allah	اللَّهُ

Translit	Yā 'Ayyuhā Al-Ladhīna 'Āmanū 'Inna Min 'Azwājikum Wa 'Awlādikum 'Adūwāan LakumFāhdharūhum Wa 'In Ta'fū Wa Tasfahū Wa Taghfirū Fa'inna Allāha Ghafūrun Rahīmūn				
AhmedAli	اے ایمان والو بے شک تمہاری بیویوں اور اولاد میں سے بعض تمہارے دشمن بھی ہیں سو ان سے بچتے رہو اور اگر تم معاف کرو اور درگزر کرو اور بخش دو تو واللہ بھی بخشتے والا نہایت رحم والا ہے				
Jalandhry	مومنو! تمہاری عورتیں اور اولاد میں سے بعض تمہارے دشمن (بھی) ہیں سو ان سے بچتے رہو۔ اور اگر معاف کر دو اور درگزر کرو اور بخش دو تو خدا بھی بخشتے والا مہربان ہے				
YusufAli	O ye who believe! Truly, among your wives and your children are (some that are) enemies to yourselves: so beware of them! But if ye forgive and overlook and cover up (their faults), verily Allah is Oft-Forgiving, Most Merciful.				
M.Khan	O you who believe! Verily, among your wives and your children are your enemies (who may stop you from the obedience of Allāh), therefore beware of them! But if you pardon (them) and overlook, and forgive (their faults), then verily, Allāh is Oft-Forgiving, Most Merciful.				
Pickthal	O ye who believe! Lo! among your wives and your children there are enemies for you, therefor beware of them. And if ye efface and overlook and forgive, then lo! Allah is Forgiving, Merciful.				
Shakir	O you who believe! surely from among your wives and your children there is an enemy to you; therefore beware of them; and if you pardon and forbear and forgive, then surely Allah is Forgiving, Merciful.				

إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ ۚ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿١٥﴾

And your children	وَأَوْلَادُكُمْ	Your wealth	أَمْوَالُكُمْ	Only	إِنَّمَا
With Him is	عِنْدَهُ	And Allah	وَاللَّهُ	A trial	فِتْنَةٌ ۚ
		A great	عَظِيمٌ	Reward	أَجْرٌ

Translit	'Innamā 'Amwālukum Wa 'Awlādukum Fitnatun Wa Allāhu 'Indahu 'Ajrūn 'Aẓīmūn				
AhmedAli	تمہارے مال اور اولاد تمہارے لیے محض آزمائش میں اور اللہ کے پاس تو بڑا اجر ہے				
Jalandhry	تمہارا مال اور تمہاری اولاد تو آزمائش ہے۔ اور خدا کے ہاں بڑا اجر ہے				
YusufAli	Your riches and your children may be but a trial: but in the Presence of Allah is the highest Reward.				
M.Khan	Your wealth and your children are only a trial, whereas Allāh! With Him is a great reward (Paradise).				
Pickthal	Your wealth and your children are only a temptation, whereas Allah! with Him is an immense reward.				
Shakir	Your possessions and your children are only a trial, and Allah it is with Whom is a great reward.				

فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَأَسْمِعُوا وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا لِّأَنْفُسِكُمْ ۚ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٦﴾

As much as	مَا	Allah	اللَّهُ	So fear	فَاتَّقُوا
And obey	وَأَطِيعُوا	And listen	وَأَسْمِعُوا	You can	اسْتَطَعْتُمْ
For yourselves	لِأَنْفُسِكُمْ	Is better	خَيْرًا	And spend in charity	وَأَنْفِقُوا
Covetousness	شُحَّ	Is saved	يُوقِ	And whosoever	وَمَنْ
They		Then those		From his self	
				Are the successful ones	

Translit	Fāttaqū Allāha Mā Astaṭaʿtum Wa Asma`ū Wa 'Aṭī'ū Wa 'Anfiqū Khayrāan Li'nfusikum Wa Man Yūqa Shuḥḥa Nafsihi Fa'ulā'ika Humu Al-Mufliḥūna
AhmedAli	پس جہاں تک تم سے ہو سکے اللہ سے ڈرو اور سنو اور علم مانو اور اپنے بھلے کے لیے خرچ کرو اور جو شخص اپنے دل کے لالچ سے محفوظ رکھا گیا سو وہی فلاح بھی پانے والے ہیں
Jalandhry	سو جہاں تک ہو سکے خدا سے ڈرو اور (اس کے احکام کو) سنو اور (اس کے) فرمانبردار رہو اور (اس کی راہ میں) خرچ کرو (یہ) تمہارے حق میں بہتر ہے۔ اور جو شخص طبیعت کے بخل سے بچا گیا تو ایسے ہی لوگ راہ پانے والے ہیں
YusufAli	So fear Allah as much as ye can; listen and obey; and spend in charity for the benefit of your own souls: And those saved from the covetousness of their own souls— they are the ones that achieve prosperity.
M.Khan	So keep your duty to Allāh and fear Him as much as you can; listen and obey; and spend in charity, that is better for yourselves. And whosoever is saved from his own covetousness, then they are the successful ones.
Pickthal	So keep your duty to Allah as best ye can, and listen, and obey, and spend; that is better for your souls. And whoso is saved from his own greed, such are the successful.
Shakir	Therefore be careful of (your duty to) Allah as much as you can, and hear and obey and spend, it is better for your souls; and whoever is saved from the greediness of his soul, these it is that are the successful.

إِنْ تُقْرِضُوا اللَّهَ قَرْضًا حَسَنًا يُّضَاعِفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ ۚ وَاللَّهُ شَكُورٌ حَلِيمٌ ﴿١٧﴾

To Allah	اللَّهُ	You lend	تُقْرِضُوا	If	إِنْ
He will double it	يُّضَاعِفْهُ	A goodly	حَسَنًا	Loan	قَرْضًا
You	لَكُمْ	And will forgive	وَيَغْفِرْ	For you	لَكُمْ
Most Forbearing	حَلِيمٌ	Most Appreciative	شَكُورٌ	And Allah is	وَاللَّهُ

Translit	'In Tuqridū Allāha Qardāan Ḥasanāan Yudā`ifhu Lakum Wa Yaghfir Lakum Wa AllāhuShakūrun Ḥalīmūn
AhmedAli	اگر تم اللہ کو نیک قرض دو تو وہ اسے تمہارے لیے دگنا کر دے گا اور تمہیں بخش دے گا اور اللہ بڑا قدر دان علم والا ہے

The Holy Quran

Mutual Disillusion

Sura # 64 – 18 Verses - Madina

سورة التغابن

Jalandhry	اگر تم خدا کو (اعلاص اور نیت) نیک (سے) قرض دو گے تو وہ تم کو اس کا دوچند دے گا اور تمہارے گناہ بھی معاف کر دے گا۔ اور خدا قدر شناس اور بردبار ہے
YusufAli	If ye loan to Allah a beautiful loan He will double it to your (credit), and He will grant you Forgiveness: for Allah is most Ready to appreciate (service) Most Forbearing—
M.Khan	If you lend Allâh a goodly loan (i.e. spend in Allâh's Cause) He will double it for you, and will forgive you. And Allâh is Most Ready to appreciate and to reward, Most Forbearing,
Pickthal	If ye lend unto Allah a goodly loan, He will double it for you and will forgive you, for Allah is Responsive, Clement,
Shakir	If you set apart for Allah a goodly portion, He will double it for you and forgive you; and Allah is the Multiplier (of rewards), Forbearing,

عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الْحَكِيمُ ﴿١٨﴾

And seen	وَالشَّهَادَةِ	Of the unseen	الْغَيْبِ	All-Knower	عَالِمُ
		The All-Wise	الْحَكِيمُ	The All-Mighty	الْعَزِيزُ

Translit	`Ālimu Al-Ghaybi Wa Ash-Shahādati Al-`Azīzu Al-Ĥakīmu
AhmedAli	سب چھپی اور کھلی کا جاننے والا غالب حکمت والا ہے
Jalandhry	پوشیدہ اور ظاہر کا جاننے والا غالب اور حکمت والا ہے
YusufAli	Knower of what is hidden and what is open Exalted in Might, Full of Wisdom.
M.Khan	All-Knower of the unseen and seen, the All-Mighty, the All-Wise.
Pickthal	Knower of the Invisible and the Visible, the Mighty, the Wise.
Shakir	The Knower of the unseen and the seen, the Mighty, the Wise.